

ON THE ORIGIN OF THE CANONICAL GOSPELS

Obvious features ignored in centuries: oral tradition and folklore variations*

Good Tidings (the Gospels) tell the world about its redemption of sin, i.e. about its Salvation through the Self-Sacrifice of the Redeemer Christus from Nazareth in the Jewish land of Galilea Israel.

Christus, a Greek-Latin translation of "Anointed", is better than "[*Chraist* = *Kraist*]", what is an accommodation to pronouncing English letters instead of modern practice to pronounce foreign names with sounds of own speech as close to the source as possible, cf. Arabic *ba't* > English *Ba'ath* (a political party). Christus' personal Name Hebr. *Yē-/Yōhšū'*, *Joshua* is better to spell *Jeshu* than *Yeshu* in order to evade negative association with rabbinic parody *Toledot Yeshu* 'History of Yeshu' (tracing back to the 1st c. BCE), because of possibility to read His name as an acronym curse '*Be erased name of him!*'. However names in text citations should remain as they are.

Folklore in the New Testament, equal to that *In the Old Tetament* by James Frazer (1918), or not?

To start, let us remember a story of Christus' sermon in the Synagogue of a small village of Nazareth. Luke 4:16-30 narrates how His neighbors were shocked at His knowledge of Scripts and exclaimed '*Is not this Joseph's son?*'

In Matthew 13:54-58, Mark 6:1-6 Christus again speaks in the same Synagogue, Nazareth not mentioned but introduced with the words *coming into His own country* plus an Anti-Jewish remark *in **their** synagogue* (an Anti-Jewish contrasting, typical to John, possibly added here but absent in Mark). All conversations are the same:

'Where did this get this wisdom and mighty works? Is this not the carpenter's son Is not his mother called Mary? And his brothers, James, Joses, Simon, and Judas? And his sisters, are they not all with us. Where then did this get all these things?'

So they were offended at Him. But Jesus said to them '*A prophet is not without honor, except in his own house*' (Matthew, 13:54-57 NKJV, cf. Luke 4:22, 24).

The event Matthew 13:54-58, Mark 6:1-6 is usually named 'Repeated repudiation of Jesus in Nazareth', separating it from Luke 4:16-30, traditionally believed to have occurred earlier (Christus' disciples not mentioned - so Lopuchin's comments on Luke 4:30¹). If Luke 4:16-30 happened earlier, Christus ostensibly repeats His own words about a prophet not in honor except in own country, as if He has forgotten everything from the first event,

* This article summarizes a 429 pages Lithuanian book *Naujasis* [New] ΔΙΑ ΤΕΣΣΑΡΩΝ 'Through the Four [Gospels]', the 1st attempt by Tatian to harmonize Gospels believing in their 4 "authors".

¹ <https://bible.by/lopuchin-bible/42/4> [Famous or well-known commentators of the Bible, who never disappear from Web, are found by copying a corresponding name to browser (*Lopuchin* should be written in Cyrillic letters Комментари Лопухина)]

including an intent of His neighbors to murder Him by throwing down from the mountain (see in Mark 6:3, Matthew 13:57).

Were this really a different event, the whole situation should have been similar to the absurd theater: not only the neighbors, but even Christus Himself forgot everything, all of them repeating their own words exactly again as this had been for the “first” time!

Most known commentators, starting from baptist theologian John Gill, the 18th c., and ending with modern Messianic Michael Brown, not only cannot imagine any mistake in the Bible, however they consider late post-reformation Textus Receptus (earliest from the XVI c. only²) to be G-d’s Revelation, irrespectively whether recorded by four Evangelists, or by apostles, of whom e.g. 2 Peter 3:15-16 mentions Paul’s epistles with an irony and subtlety impossible for an uneducated fisherman (*...as our brother Paul... according to the wisdom given to him, wrote to you wherein are some things hard to be understood which the ignorant and unsteadfast ... wrest... unto their own destruction*).

Nevertheless Joseph Benson in corresponding commentary makes an explanatory reference from 2 Peter 15-16 about Lot (*who tormented seeing their lawlessness*) to Romans 2:8 (*unto those who are contentious, and do not obey the truth but obey unrighteousness, indignation and wrath*), with the help of in centuries profitable Anti-Judaism: of course, these had to be **Jews**: *who refused to obey the Gospel*³.

To understand Textus Receptus as G-d’s Revelation means to imagine a medley of known facts, folk fantasies and differently developed variants of the same plots as once existed ideal construction which should be slightly corrected by removing later mistakes made by various copyists during the process of rewriting and multiplying. In spite of achievements of textual criticism, the main-stream tradition does not essentially differ from the XVII c. in efforts to minimize incongruities as ostensible deviations from some primary correct source.

The participation of famous Bruce Manning Metzger (1914-2007) in publication of Nestle-Aland issues, in which every discovered New Testament manuscript is registered, did not diversify traditional attention to mistakes by copyists or to their intrusion of own words into the Sacred Text.

An essential research of variability in manuscripts was undertaken by folklorist Alan Dundes (1934-2005) of the University of California, who showed inevitability of contradictions in texts originating from only word-of-mouth epoch through oral transmission resulting in different comprehension of differently narrated events⁴. Nothing to do with Frazer’s comprehension of religion as folk’s creativity.

² Bruce M. Metzger [., Bart Ehrman], *The Text of the New Testament*[, 4th ed. Oxford University Press 2005], p. 137-152.

³ J. Benson is citing Mr. Locke, <https://biblehub.com/commentaries/romans/2.htm>

⁴ <https://www.scribd.com/document/124132043/Alan-Dundes-Holy-Writ-as-Oral-Lit-The-Bible-as-Folklore-1999>.

Yet there are even external, not only internal facts with own explanatory force. On visiting the Holy Land and Nazareth, a mountain is shown, from which Christus' neighbors wanted to push Him down. This mountain is named *Of the Leap*, because not the neighbors threw Christus down, but ostensibly He succeeded to outride them having jumped down for Himself and remaining sound.

Can this narrative be ignored as extraneous to the Gospels, or all three versions are the same, narrated by oral tradition but put down on parchment decades after Golgotha?

In case they are, their simplest common source can be only so-called *The second repudiation in Nazareth* (nothing in the text shows Christus not having been there again), subsequently specified during folklore narrations. This leads to acceptance of the oral folk tradition as a source for various contradictory Gospel narratives.

One of the most striking is an addition of Christus Himself to the Parable of minas, Luke 19:27-28:

[27] *bring here those enemies of mine, who did not want me to reign over them and slay before me.*

[28] *When He had said this, He went on ahead, going up to Jerusalem* (ostensible words of Christus Himself before His triumphal entering Jerusalem).

The background of this parable, about nobleman going to a far country to receive a kingdom, is a story of Herodes' son Archelaus, who went to Rome to get from Caesar Augustus confirmation of his father's testament to become successor of the throne. At the same time his rivals, who did not want him to become a king, from their side went to Rome in order to denounce Archelaus.

Explanatory Bible of Lopuchin (Successors) gives an Orthodox view of such butcherly Christus:

Luke 19:27 *Slay before me - 'An image meaning damnation of the enemies of Christus to eternal death. Thus the Parable concerns unbelieving in Him Jews, as well as (and this is its main purport) the coming fate of His disciples. Every of them had got a certain gift in order to serve the Church with it, but anyone who does not use it as required, will be punished with expulsion from the Kingdom of the Messiah, while the zealos performers of the will of Christus will receive the heighest rewards in this Kingdom'*⁵.

The nearest to this story is damnation at the Last Judgement in Matthew 25:41-44:

Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels (the reward mentioned earlier, 25:34-36, NKJV).

The damnations in Luke and in Matthew differ one from another essentially, however Lopuchin appears incapable to appreciate a distinction between Christus unimaginably ordering to slay His

⁵ <https://bible.by/lopuchin-bible/42/19>

opponents before Him for the single reason that they did not want Him to become a king over them, and a parable of sending to fire those who had been cruel to starving and needy people.

Difference in morality is essential as a variation of the same plot: the plot compounds the internal level, however variations lie on its external level.

This situation again appears to be typical for oral folk tradition, cf. outrageous words of Christus' neighbors in the Synagogue of Nazareth during his ostensibly "second" and the "last" visit to his homeland (*one version*), beside his neighbors' ostensible attempt to murder him by pushing down from the mountain (*another version*), and their fail to do this because of his outriding them and succeeding to jump down for himself (*an additional version*).

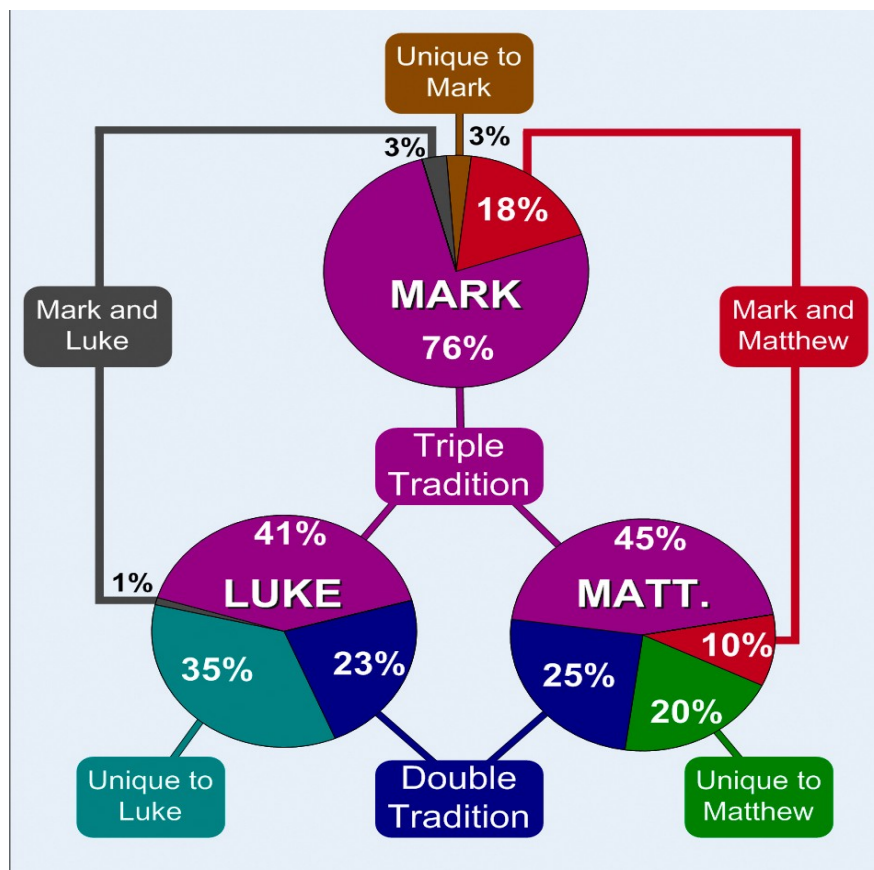
One should not hurry to declare all three versions "mythological", i.e. fantastical. On the contrary, it is clear that a real event took place (so-called "second repudiation of Christus in Nazareth") because of a difficulty for the neighbors to recognize divinity of their fellow, well-known for them from the childhood.

To conclude, both instances in Nazareth, as well as in the parables of minas and of a nobleman, reflect the same phenomenon of the diversity of ways of the folk tradition.

It goes without saying that during many decades of dissemination of Good Tidings in an oral way, many series of variations should have appeared starting from Christus' Resurrection and ending with sporadic writing of various narratives down on pieces of parchment before the formation of the Greek-language Canon.

Therefore even events, canonically comprehended as different, can be the same in their roots, as e.g. not only obviously similar parables of minas and of talents, but also, beside parables, prophecies of the Last Judgement etc., when isolated narratives should be further analysed, whether or not being traces of other source.

Where is "Q" ???



Statistic analysis of the events in the Gospels of Mathew, Mark and Luke (named *Synoptic*, differently from John) was performed by A. M. Honoré showing that the Gospel of Matthew has 94% of Mark, of what 18% is only in Matthew, but 73% of Mark's text is in Luke, 3% being only in Luke. 20% of Matthew and 35% of Luke is a unique text, the text common only to Matthew and to Luke deviating between 23% and 24%. The results were depicted in a scheme corresponding to triple (Mark-Luke-Matthew) and to double (Luke-Matthew) traditions in an attempt to explain origin of the Synoptic Gospels⁶.

In both cases there was presupposed participation of some enigmatic common external Source, named "Q" by Johannes/Heinrich Weiss, Göttingen, in 1890⁷, what ostensibly were *Sayings*, or Λόγια, of the Saviour.

Since Luke was translator of the Sayings into Greek, this could happen even after John, who preached direct in Aramaic. This constitutes the Judeo-Christian aspect of the concept.

⁶ A.M. Honoré, A statistical study of the synoptic problem. / In: *Novum Tetamentum*, vol. 10, 1969, fasc. 2/3, p. 95-147, emphasizes a consensus that the Gospels were written between the years 68 and 110. This means that oral narrations (*Q, fundamental material for future Gospels) without control and restrictions freely spread during ca. 4 decades after the Golgotha. A. Honoré shows lexical relations between Synoptics what enables his scheme https://wikimili.com/en/Historical_reliability_of_the_Gospels#From_oral_traditions_to_written_gospels (February 2021).

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Since Luke was translator of the *Sayings* into Greek, this could happen even after John, who preached direct in Aramaic. This constitutes the Judeo-Christian aspect of the concept. As for Q, it seems to be a synonym of at least 40 years long folk creativity. Just this theme is touched upon in doctoral thesis *Oral tradition and literary dependency: Variability and stability in the synoptic tradition and Q*, presented by Terence C. Mournet to Durham University in 2003⁸. Stating that the oral tradition functions in the same way in all cultures in history, Terence Mournet emphasizes significance of Alan Dundes' research (what was fully ignored by Bruce M. Metzger, see above on p. 2). T. Mournet supports background of oral tradition in Synoptic Gospels (p. 185–193). As for "Q", he confirms that both, double and triple traditions, concern **later written stage** (p. 295). Does T. Mournet consider later *Synoptics* to be authors even of *oral narratives* under their name? The book, of which here is a summary, not once fixes instances when, e.g., Luke is used for storing "spare" fragments. As for T. Mournet's book of 2019⁹, it is the same text as in 2003 after 16 years. The existence of "Q" remains unproved.

Alien slavery in all its pagan brutality

LUKE 12:41–47:

[41] Then Peter said to Him: *Lord, do You speak this parable only to us, or to all people?*

[42] And the Lord said: *Who then is that faithful and wise steward, whom his master will make ruler over his household, to give them their portion of food in due season?*

[43] *Blessed is that servant whom his master will find so doing when he comes.*

⁷ http://www.vanderbilt.edu/AnS/religious_studies/NTBib/quest.html (2023).

⁸ etheses.dur.ac.uk/3688/1/3688_1249.pdf?UkUDH:CyT. The coincidence of Pesach with Sabbath, as this was in the year of Crucifixion, occurred 4 times in CE years 19, 26, 33, 36 according to modern converter www.abdicate.net/cal.aspx. If Christus had been born in 6 BCE (*NB two years* in Matthew 2:16), but when Crucified He was ca. 32–33 according to the Gospels, this could be only in the year 26. Thus ca till 68, when the Gospels became written, there remained at least 40 years to freely spread Good Tidings orally with all imaginable variations and fantasies. Most impressive of the latter is the parade of resurrected corpses in the streets of Jerusalem, Matthew 27:52–53 (forget Rachel and lots of massacred babies in small Bethlehem!). This parade is not mentioned in historical sources by *nobody* of *thousands inhabitants of that city* in 26. A. Honoré with his double-tripple calculations ignores namely *Q, that had existed and grew four decades *before* Evangelists began to arrange that *Q according to their faith. Truth in turn got to future Gospels from that Q. not only folk foolishness, which cannot be any Divine Revelation. Folklore transmitters, lots of common people, often illiterate, 'am ha'aretz, the Jews, served Revelation freely, as they only desired!

⁹ Terence C. Mournet, *Oral tradition and literary dependency*. Mohr Siebeck, Tübingen 2019.

[44] *Truly, I say to you that he will make him ruler over all that he has.*

[45] *But if that servant says in his heart, 'My master is delaying his coming,' and begins to beat the male and female servants, and to eat and drink and be drunk,*

[46] *the master of that servant will come on a day when he is not looking for him, and at an hour when he is not aware, and will cut him in two and appoint him his portion with the unbelievers.*

[47] *And that servant who knew his master's will, and did not prepare himself or do according to his will, shall be beaten with many stripes.*

[48] *But he who did not know, yet committed things deserving of stripes, shall be beaten with few (NKJV).*

To begin, lies start at once. First, Peter was a fisherman who had few opportunity and no need to communicate with anybody in Greek, of which he possibly knew no more than several words. Secondly, the Lord perfectly knew this, not to say that He communicated with His disciples in Galilean Aramaic. Then why on earth should he had named *Shim(e)on bar Yonah* in Greek way *Petros* "rock", not in Aramaic *Kēphā*? In John 1:43 one reads namely that. We do not know who could name *Kefa* Peter if nobody (by the way, one pronounced *Kifa* in Greek *koiné* that time). Secondly, there is a word *doulos* 'slave' in the Greek text, not any 'servant' (e.g. *therapōn*). Of course, in some instances *doulos* can be said instead of *therapōn*, however this is not the case when one speaks about brutalest slavery.

To get nearer to the truth, let us defalsify the story in the following way:

Then Kefa said to Him: Lord, do You speak this parable only to us, or to all people?

And the Lord said: Who then is that faithful and wise steward, whom his owner will make ruler over his household, to give them their portion of food in due season? Blessed is that slave whom his owner will find so doing when he comes. Truly, I say to you that he will make him ruler over all that he has. But if that slave says in his heart, 'My owner is delaying his coming,' and begins to beat the male and female slaves, and to eat and drink and be drunk, the owner of that slave will come on a day when he is not looking for him, and at an hour when he is not aware, and will cut him in two and appoint him his portion with the unbelievers. And that slave who knew his owner's will, and did not prepare himself or do according to his will, shall be beaten with many stripes. But he who did not know, yet committed things deserving of stripes, shall be beaten with few.

Did real Christus express own atoning mission in a way He had never atoned sins and would never atone them, but He immediately murders any sinner as only sees his great sin? However in case a sin is not great but deserves bloody wounds, and is done without

understanding the will of Christus, did real Savior Christus nevertheless decide to beat the sinner, although not much?

In the Gospels one finds plausible *Sayings* of Christus about His unexpected coming (cf. e.g. Matthew 27:37-44: *Watch therefore, for you do not know what hour your Lord is coming* (NKJV), however that in Luke 12:41-47 is not this occasion. No comments necessary.

Are you light of the world (Matthew 5:14)? Or salt of the earth (Matthew 5:13)?

LUKE 17:7-9 ('servant' instead of 'a slave', of course):

[7] *And which of you having a slave plowing or tending sheep, will say him when he has come in from the field, Come at once and sit down to eat?*

[8] *But will he not rather say to him, Prepare something for my supper, and gird yourself and serve me till I have eaten and drunk, and afterward you will eat and drink?*

[9] *Does he thank that slave because he did the things that were commanded him? **I think not.***

[10] *So likewise you, when you have done all those things which you are commanded, say:*

We are unprofitable slaves: we have done what was our duty. (NKJV)

Anachronism: Christus and Christians as His slaves

JOHN 15:15 ('servants' instead of 'slaves'): *No longer do I call you slaves, for a slave does not know what his owner is doing; but I have called you friends* (NKJV),

- decades had to pass after Golgotha in already formed Greek Christian Church when such phrase could come into being, because its authors had no idea of Judaism and Jewish life in times of Christus. What Jewish Rabbi ever named his pupils slaves!... No memory preserved of Jews laughing at such well-known Teacher as Christus, who once having named his disciples slaves, does not repeat this any more. Or of Jews laughing at his disciples, who named themselves their Teacher's slaves... A lame anecdote.

In general the Name *Iēsous Christos*, Gk., etc., globally known to everybody today, is rare in earlier Gospels as being an expression of Credo, a testimony that Christus is Messiah, what demands naming him Lord (*Kyrios*). Everywhere in the Gospels, when Christus is named in the 3rd person *Lord*, this is a continuation of the Biblical Lord, a substitute for the prohibited to pronounce G-d's Name (Tetragrammon). Christus is named *Lord* in the 3rd person mostly in later John, but rarely in earlier Gospels, irrespectively of reliability. But cf. Luke 7:13 *when the LORD saw her* (NKJV) in a naive story of resurrection of a dead youth, what is late (the dead was carried **in coffin!** - *tēs sorou*).

Who, the Jews, or the Greeks, had no idea that Pesach meant liberation from *slavery*?

JOHN 8:33 They answered Him: We are Abraham's descendants, and *have never been in bondage to anyone*. How can you say, you will be made free? (NKJV)

Falsifications aiming to enrich the text

1. JOHN 8:59: they took up stones to throw at him, but Jesus hid himself and went out the temple, **going through the midst of them, and so passed by.**

2. Cf. LUKE 4:29-30:

[29] led Him to the brow of the hill ... that they might throw Him down over the cliff.

[30] **Then passing through the mid of them, He went His way.** Luke 4:29-30 creatively used to construct a new attempt of the Jews (Christus and his followers are not any Jews in John!) on his life. However the falsification is poor because of the lack of elementary Jewish knowledge.

First, the discussions took place in Solomon's Porch, a classicist colonnade in paved Yard of Gentiles, where were no stones to be taken up.

Secondly, to stone in accordance with the Law meant to perform capital punishment. This could not be performed on sacred territory of the Temple: first the condemned person was to be taken "outside the camp" (Leviticus 24:14). Although various kings committed murder even at the Altar, this was a crime, unimaginable for common people who knew their religious authorities and inevitable sequences of own actions, not commanded to them by the authorities.

Falsifications aiming to create a New Bible Book ("New Testament")

The Lord Christus did not create any new religion, but professed Mosaic one.

This is clear from Matthew 5:17-19 *Do not think that I came to destroy the Law or the Prophets [= Torah, Nebi'im ūKetübim = TaNaCH]. I did not come to destroy but to fulfil. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the Law till all is fulfilled. Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the Kingdom of Heaven, but whoever does and teaches them, he shall be called great in the Kingdom of Heaven.*

This corresponds to His other main sayings, as Matthew 19:17, Mark 12:29, Luke 10:26-18 etc., most important - this concerns the

whole Sermon on the Mount, Matthew 5:1 – 7:29, as explanation of distinctively Christian concepts of Salvation and Atonement.

The Testament of the Messiah (Christus) the Saviour is expressed in His word and in His deed as a **New Covenant** between G-d and His people. This **Testament, the First and the Single One**, left by Christus, the Testator (Hebr 9:16), after His Self-Sacrifice on the Cross, is *the last in series of previous covenants* concluded by G-d and Israel through Moses.

Mediterranean Greeks, massacred by the Jews when defending own pagan temples during the Kitos war, but already having relatives who were at the beginning of Christianization at that time, comprehended the Jews as enemies of Christus and of all mankind (cf. 1 Thess. 2:15). Further on the Greek Christians dreamed only end of persecutions by Roman authorities till final cessation in 325, when Emperor Constantine affirmed new Christian religion already constructed in its classical form. Because of the Kitos war this mostly Greek Christianity appeared Anti-Jewish¹⁰, in various aspects contradicting to the Sermon on the Mount.

A new religion was to come with its Book, worthy of comparison with the books of the "Old" "Testament" (both names are senseless as sequence of the appearance of the Book of the *First Testament*). Concise Sermon on the Mount was not a book to be compared with the "Old" "Testament" (What a Testament? Whose Testament if not left by an imaginable god of already sick Friedrich Nietzsche?). Spontaneously desired Book of the "New" Testament developed during decades of collision with Gnostic movements, when Christian-related narratives divided into groups and future canonical and apocryphal Gospels evolved before the final formation of the main-stream Christianity. During a subsequent, already Christian, period multiplication of adopted texts took place together with sporadic not coordinated copying and editing in lots of places. As for a new "Christian" morality, its roots in pagan slavery are shown here. The way of the development of the New Book can be shown on the example of the imaginable visit of the Saviour to a Phoenician woman (Matthew 15:21–28 and Mark 7:24–31 only), named by Mark "A Greek, a Syrophoenician by birth". The word Greek is understood as 'Pagan', but Syrophoenician means different from its Ancient Phoenician colony in Carthage (today Tunisia).

Let us compare two versions (NKJV).

Matthew 15:21–28:

[21] Then Jesus went out from there and departed to the region of Tyre and Sidon.

¹⁰ Cf. Tomson P. *The wars against Rome, the rise of Rabbinic Judaism and of Apostolic Gentile Christianity, and the Judaeo-Christians.* / In: Peter J. Tomson, Doris Lambers-Petry: *Image of the Judeo-Christians in Ancient Jewish & Christian Literature.* Wissenschaftliche Untersuchungen zum Neuen Testament, 158. Mohr Siebeck 2003, Tübingen, S. 1–31.

[22] And behold, a woman of Canaan came from that region and cried out to Him, saying, Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed.

[23] But He answered her not a word. And His disciples came and urged Him, saying, Send her away, for she cries out after us.

[24] But He answered and said, "I was not sent except to the lost sheep of the house of Israel.

[25] Then she came and worshipped Him, saying, Lord help me!

[26] But He answered and said, It is not good to take the children's bread and throw it to the little dogs.

[27] And she said, Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters' table.

[28] Then Jesus answered and said to her, O woman, great is your faith! Let it be to you as you desire. And her daughter was healed from that very hour.

Mark 7:24-30:

[24] From there He arose and went to the region of Tyre and Sidon. And He entered a house [?] and wanted no one to know it, but He could not be hidden.

[25] For a woman whose young daughter had an unclean spirit heard [?] about Him, and she came and fell at His feet.

[26] The woman was a Greek, a Syrophoenician by birth, and she kept asking Him to cast the demon out of her daughter.

[27] But Jesus said to her: *Let the children be filled first, for it is not good to take the children's bread and throw it to the little dogs.*

[28] And she answered and said to Him: *Yes, Lord, yet even the little dogs under the table eat from the children's crumbs.*

[29] *Then He said to her, For this saying go your way the demon has gone out of your daughter.*

[30] *And when she had come to her house, she found the demon gone out, and her daughter lying on the bed.*

Both texts differ in details, however both demonstrate the same hebraism 'and answered and said' *wa-yya'an wayyōmer* → Gk. καὶ ἀποκριθεὶς εἶπεν 'and having answered said' = 'answered and said'. Besides that, Jehoshua Grintz pointed to the Hebrew origin of Matthew 15:21, because Syrophoenicia was named Canaan only in Hebrew¹¹.

Nevertheless the Hebrew origin of a concrete expression does not mean Hebrew authenticity of the whole story. Were it Hebrew, then one could consider Matthew 15:21-28 and Mark 7:24-30 to be variations of the oral tradition. Much more data point to artificial construction: both texts analogically mention parts of bread, i.e. crumbs falling to dogs. Is that a folklore version of a parable of a rich man and beggar Lazarus (say a third version of Matthew 15:21-28 and Mark 7:24-30)?

¹¹ Grintz J.M. *Hebrew as the spoken and written language in the last days of the Second Temple*. / Journal of Biblical Literature 79, March 1980, Part 1, p. 32-47.

Why not, if a fantasy of Jewish folk narrators could transform a beggar *man* (Luke 16:20–21) into a pagan *woman* somewhere in Syrophoenicia. However there are more data pointing to an artificial construction of the narrative:

Nobody can explain why the Saviour, *sent to the lost sheep of Israel*, for some reason appeared in Syrophoenicia, from where he does not turn back straight to the Sea of Galilea (as inserted into Matthew 15:29), but according to Mark 7:31, goes „back“ further, through Tyre and, more to the North, to Sidon (today Sayda in Lebanon) in order to reach the Sea of Galilea... through Decapolis, i.e. through the huge region from Damask in the North toward modern Jordania, west from the Jordan river, in the South. A shortened way via Damask could be through the ranges of Lebanon and Antilebanon with the help of climbing equipment, possibly even alone (his disciples are mentioned only in Matthew 15:23).

Again: Could this story originate in a folklore way from a visit to a Pagan woman in order to inform her that he had been sent not to her but *only* to the sheep of Israel?

The answer is *No*, but his further way to the North had to explain why he at all appeared in the land of Tyre and Sidon.

The whole story more likely seems to be an artificial construction of a "new" event from elements of other events. Beside crumbs falling to dogs, taken from Matthew 15:29 and Mark 7:31, the words about the lost sheep of Israel could be taken only from Christus' words said to twelve disciples before sending them to preach, Matthew 15:6.

To add, the woman was really unique knowing not only that the famous Healer has come, but even that he is *Lord* (Divine *Kyrios!*), and the *Son of David!*

Such story seems be not any remnant of oral narrative, but a composition by alien ignorants lacking even elementary knowledge of the geography of the Holy Land, where they probably had not even been.

It should be mentioned that creating new-old events as a method of creating a New Book was not any articulated task, but spontaneous gathering *Sayings* of the Teacher, an act of belief, that the Holy Spirit can show new truths to anybody, who is worthy through the believing in Saviour. Falsifiers were not Jewish, i.e. had no idea of sacredness of the Text. Therefore they hardly understood themselves as falsifiers, however accepted own foolish ideas as Revelation.

It was Marcion of Sinope (later blamed as a heretic) who created the first Canon of the New Testament before 160. This means that to his time there had already been gathered, or anew composed sufficient material for a New Book of the Bible, although not enough much to compete with the "Old" "Testament". Of course, the "New" Testament was not accepted by the majority of the Jews,

however namely this served as an argument for the authenticity of the New Book, since "the Jews were murderers of the Saviour"¹².

Such grounding is obvious seeing Anti-Jewish falsifications ostensibly unmasking misdeeds of the "Pharisees", who in reality searched for harmony between the Law and the mode of life, in all probability being much nearer to Christus than closed sectarians Essenes, not to mention the ruling class of rich Sadducees. However what could understand the 1st century Greeks concerning Jews and Jewishness?

The Pharisees, as a vast popular movement, were comprehended by the Greeks as *the Jews who murdered Jesus*, therefore the damnation of Pharisees in the name of Christus was in fact the damnation of the Jews.

The whole resulting judgement against Pharisees in Matthew 23:4-36 is composed with the help of citations from other places of the Gospels:

Matthew 23:4 ← Luke 11:46; 23:5 ← Matthew 6:5; 23:6 ← Luke 11:43, 14:7; 23:11 ← Matthew 20:26; 23:12 ← Luke 14:11, 18:14; 23:14 ← Luke 11:52; 23:16,17,24 ← Matthew 15:14, Luke 6:39; 23:23 ← Luke 11:42; 23:25 ← Luke 11:39; 23:27 ← Luke 11:44, 23:29-31 ← Luke 11:47-48; 23:33 ← Matthew 3:7, 12:34; 23:34-35 ← Matthew 10:17, 23, Luke 49-51.

Besides, Matthew 23:16-22 contradicts to Matthew 5:34-35, because 23:16-22 corresponds to vows in Rabbinic literature, but the Saviour did not deny vows¹³. This can be remnant of some mishnaic discussion¹⁴. As for Matthew 23:15, it corresponds to Anti-Christian Jewish proselitism, what began to hinder only Paulus during his much later activities in Asia Minor. Thus a huge passage in text of the Gospel is nothing else as a primitive anachronic falsification by ignorants.

**You should have invested my money into a brothel,
and on my return I would received my money back with
interest:
Alien morality in the Gospels**

¹² Cf. possibly an interpolation 1 Thessalonians 2:15.

¹³ Christus did not deny vows. Strack (1-328) stresses, that in Greek Mt 5:34 μήτε ... μήτε is not a correlative conjunction, while the words of Christus could be understood by contemporary Jews as *But I say to you ANSWER not at all*, with following argumentation that there was no justification for an answer. This has nothing to do with vows, prescribed by the Law, cf. Numbers 6:13-20 on duties of Nazirs (persons who took on themselves a vow). A vow performed, a Nazir had to shave his consecrated head at the door of tabernacle of meeting, to take the hair from his consecrated head and to put it on fire under the sacrifice of peace offering, Numbers 18. Cf. Paul, already a Christian, who having taken a vow, had cut his hair off after finishing his vow at Cenchreae (Acts 18:18).

¹⁴ As a sample for Christus' participation in His time vivid Mishnaic discussions cf. that about the divorce when He defended the school of Shammai against the school of Hillel, Matthew 19:1-9 (the Greeks knew nothing about Hillel and Shammai, nor about the Mishnah).

No difference, whether usury or brothel. The latter was not so ugly for the Jews as interest gained from brothers in faith (Deut 23:20!). Having recognized this Law, the Church prohibited usury among brothers Christians, therefore it is unimaginable that Christus had ever said a parable preaching usury. Later the Jews were allowed to gain interest from Christians needing investments, until the Church acknowledged banking interest with only limiting the rate of the percent¹⁵.

Dogmic Trinitarianism impact on the priority of the *Correct theology* for one's salvation

A Concept similar to Trinitarian had been expressed already by Isaiah 48:16 (cf. also Three-One Person-s coming to Abraham and Sarah at the Oaks of Mamre (Gen 18:1 f.)). However this has little to do with 'natures' of G-d, together mechanically compounding One G-d in historic Christianity after Constantine the Great. Nothing of the kind could exist in the first Church, whether Jewish or Greek. Matthew 28:19, what is a later baptizing formula (yet not known to Eusebius of Caesarea), has nothing to do with first discussions against the ideas of Adoption of a Man as G-d's Son during His baptising, against monarchianism and other ancient concepts which tried to show the Divine role of Christus in Salvation. Nothing is said about Trinity in the Gospels, except Christus' promises to send a Comforter, that Holy Spirit (John 14:26), whose relation to the Father and to the Son is not specified.

Further doctrines were formed at ecumenical Church Councils when various parties struggled for dominance in gaining support of the Christian Emperor (the results were splitting of Christians, appearance of heresies and confessions, what is traditionally named *G-d' Revelation to the Church*, i.e. to the Main-Stream, which split in 1054 in turn).

Further on, the vocation to feed a hungering, to give drink to a thirsty, to accept a stranger, to cloth who is naked, to visit who is ill or in the prison, what marks true Christian life, became subordinated to the *correct confession of faith*, i.e. to artificial philosophical constructions without which ostensibly no salvation is possible. No similar constructions existed in Christus' time Judaism, however the single Law¹⁶.

The priority of the correct confession is grounded in comprehension of G-d as being *constructed* of *PARTS*. Christus had to be *PART* of G-d on one side, and *PART* of Man on the other side in order to be able to atone the mankind. Therefore Arius, who proclaimed the Saviour being *only Man*, *NOT PART* of G-d, failed in

¹⁵ See an exhaustive historic analysis <https://www.jewishencyclopedia.com/articles/14615-usury> [2023 February]

¹⁶ An attempt to create own similar Christian Law regulating all aspects of the Christian life, so-called *Codex Justinianus*, took place in the Eastern Church, however it was rejected by the Western one and disappeared together with the Byzantine Empire finally.

Nicene in 325. All main ecumenical councils after 325 discussed *PARTS* of G-d and interrelations of G-d's *PARTS* what is materialism.

However the Second council of 381 in Constantinople proclaimed full equality of the Holy Spirit with G-d the Father and G-d the Son in Glory, and that the Holy Spirit had spoken by the prophets.

This apparently contradicts to Luke 10:22: *No one knows who the Son is except the Father, and who the Father is except the Son, and the one to whom the Son wills to reveal him.* No Holy Spirit mentioned at all, what negates both formulations of the Holy Trinity¹⁷, whether in 325, or in 381. Such omitting of the Holy Spirit could not be accidental, because Luke 10:22 is too well testified in manuscripts of the 4th-6th c. to be accidental or corrupted. Since Christus' *Sayings* are proclaimed for all times *Till heaven and earth pass away* (Matthew 5:18), there is no possibility that Luke 10:22 concerns a limited time, when the Holy Spirit had not yet been sent to the Church: any Saying is apparently beyond any time.

On the other hand, no doubt Christus many times mentioned the Comforter, Παράκλητος, the Spirit of Truth, whom He would send from the Father (John 15:26), and who would teach (John 14:26, Luke 12:12) His disciples after Him. However nowhere is said that the Comforter is a *constituent PART* of the Trinity. The Sign of Christianity is Person of the Atoner and His redeeming Self-Sacrifice. The Trinity is a result of dissecting G-d in *PARTS*, but naive *There are three that testify*, 1 John 5:7,8, even needs no acknowledged negations. G-d is Mysterious and Infinite, Inaccessible to any explanations and sacrilegious analyses, Fascinating G-d of Isaiah still before all "revelations to the Church".

Correspondingly no Holy Spirit as *PART* of G-d is mentioned in Christus' time at all, however materialistic dissection of G-d appears later during struggle of different parties for dominance or even existence using the majority of votes at ecumenical Church councils, of which some contradicted to others, sometimes later renounced.

TO CONCLUDE

The acceptance of the priority of the dogmatic confession over Christian life for one's salvation became fully congruent with Greek

¹⁷ Again, one should acknowledge inaccessible Mystery of G-d, Who never *was* and never *will be*, but Who *is* beyond any Space Almighty *Am Who Am* (Exodus 3:14) and needs no other Name, Who is perfectly communicable per Christus only. What this has to do with sacrilegious manipulating imaginable components ("natures") of G-d, variously accepted or negated by plurality of votes under the guidance of some doubtful spirit, when even fingers of opponents were broken in order to prevent contrary signatures, as in scuffles on the Second Council of Ephesus in 449. This council was negated by the following Council in Chacedon in 451.

slavery ideology in which god is expected to be Supreme Slaveholder.

However if one who misunderstood his Lord and has not properly performed what was required, is worthy of bloody wounds (see p. 4 above), what is Christianity and Salvation? Is then the Saviour's Crucifixion for EVERY sin of every person in history necessary at all?

But cf.:

*There is not, never has been, and never will be a single human being for whom Christ did not suffer*¹⁸.

¹⁸ Catechism of the Catholic Church, P. 1, Sect. 2, Chapter 2, Article 4, § 2-III (referring to Council of Quierzy council 853). This is the single possible definition of Christian Atonement. If only this is the very sense of the Atonement, then only such Atoner is Real Atoner, irrespectively Adopted during baptizing, or Divine by Origin, both being *equally* Mysteries for any human mind according to only possible *apophatic* statements: *What G-d IS NOT*. Such comprehension negates any anthropomorphism of ostensibly somewhere in space existing human-like goddy, who sitting on his throne fantastically managed to create what exceeds himself, the space, time, universes and elementary particles at the same time, but remains... human-like... in at least scientifically observable space.

For many people however namely such is god, some Cosmic Slaveholder, Zeus-Hercules crushing bones and beating to bloody wounds everyone who dares not to understand him. In this case any Atonement is superfluous, difficultly comprehensible and finally unnecessary at all.